THE UNIVERSALIST Leader

Volume CXLII
November, 1960
Boston, Mass.

THE UNIVERSALIST Leader

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, 1899-1960

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PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

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The picture on the cover is one of four drawn by Joseph G. Farris giving his personal impression of Jesus as depicted by Luke. His impression after reading John is elsewhere in this issue of the *Leader*. Drawings based on Matthew and Mark appeared in the October issue. Mr. Farris, a professional artist, moderator of the church in Danbury, Connecticut, was a member of the adult study class which met three years ago to inquire into the life of Jesus.

The exciting and challenging story of the program now going on in the Danbury church under the leadership of their minister, the Rev. Gaston Carrier, will appear in a forthcoming issue.

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LETTERS TO THE EDITOR

There is an outstanding challenge in the article, "World Crisis, World Challenge — and a Religion to Master Them," by Roland Gammon in the September, 1960, *Universalist Leader,* but also some disheartening confusion. After some tremendous statements, we find the term "agnostic humanism." If by this term we mean what Albert Schweitzer stands for — wonderful! Albert Schweitzer has thought his way through the vagaries of present-day theology and impotent supernaturalism and has evolved such affirmations as "Humanism in all its simplicity is the only genuine spirituality. Only ethics and religion which include in themselves the humanitarian ideal have true value. I have only one wish — that the people of the world will develop an ethical and humanitarian way of life, and therefore a peaceful world." This way of life, exemplified by Schweitzer, is acclaimed by reactionary and progressive alike because it embodies the core of the teachings of Jesus and all great prophets. We know him by his fruits. Schweitzer has freed himself from the shackles of the paralyzing doctrine of "human depravity" and has discovered and is using his inner creative powers of nobility.

— LLOYD F. MERRELL

Concord, Michigan

The Rev. Lloyd F. Merrell's letter is to be cheered, especially when it praises Schweitzer as the exemplar of "an ethical and humanitarian way of life." Yet the strength of his ethical life and thought derives directly from what Schweitzer calls a "vital knowledge of God (whether) revealed within as ethical Will or in the world as mysterious, marvellous creative Force." That is precisely the reason I made the distinction between "agnostic humanism," which makes man the measure of all things, and the Schweitzer brand of spiritual humanism, which is profoundly mystical and which recognizes as he writes, "the mysterious experience of God revealing Himself within me as ethical Will and desiring to take hold of my life."

Like Albert Schweitzer, we too should be known by these fruits and by these world-and-life affirmations. As seeking individuals and as a responsible church, dare we settle for less than the fullest use of what Mr. Merrell himself calls our "inner creative powers of nobility"? In Schweitzer's view, as in Jesus', these powers come from a divine source both immanent and transcendent.

— ROLAND GAMMON

New York, N. Y.

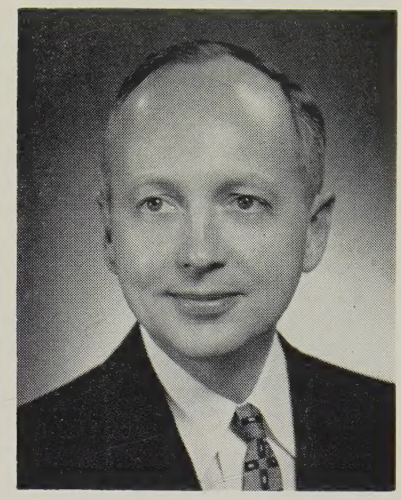
This world does not have an unlimited amount of space for an unlimited amount of people. We do not even have an unlimited amount of fresh water. There are those who seem to think the answer lies in ignoring it.

— WILLIAM R. SULLIVAN

Los Angeles, California

Our Missing Sense of Gratitude

Henry F. Pommer



Henry F. Pommer, Ph.D., minister of the Universalist Church of Linesville, Pennsylvania, is Associate Professor of English in Allegheny College, Meadville.

ONE of the most entertaining movies of the past winter, *The Mouse that Roared,* told of a tiny European country which was angered by blunders of the United States State Department and United States wine growers. The Grand Duchess declared war, a dozen mechanics and vineyardists, in chain armor and with bows and arrows, attacked New York City from a sea-going tug. Through happy accidents they captured and took home with them a scientist, something of a caricature of Einstein, who had with him the world's most powerful nuclear bomb. It wasn't much bigger than a football, but it threatened to go off at any minute. The fear with which it was handled and the prestige it gave the Grand Duchess were frequently hilarious. The movie may have had a few dull moments; it wasn't quite as good as the best of Alec Guinness, but it was a clever and entertaining farce. And we couldn't have had it if we hadn't developed atomic and hydrogen bombs within the last two decades.

The illustration is but one of many; we have almost completely failed to reckon up the benefits from the bombs. Surely by now we have gloomed about them enough; it is time to see their good points too. And since I started with a movie, I might mention two other films: *On the Beach* and *Hiroshima Mon Amour.* The latter won a special award at the Cannes Film Festival of 1959. For both works of art we are directly indebted to nuclear bombs.

Sink the Bismarck suggests a second blessing. Only a B or C film, it did contain moving scenes of the German crew hit by shell fragments, surrounded by flames, trapped in compartments as the water rose. It would have been better taste to have shown the *Bismarck* during its last minutes as just a distant target at which the British fired impersonally, but the producer no doubt wanted to rouse audience emotions even at the risk of some minor revulsions against war. And if we were moved by the drowning sailors, we have a relevant consolation from our stock-pile of H-bombs. Battleships are now obsolete; only one or two still exist, and then only for the prestige of a South American navy. *Nautilus* swims submerged, so that never again will hostile fleets mar the beauty of ocean's breast.

Nor have H-bombs brought to an end merely that long and scarlet history begun long before Salamis and continued down through Actium, the Spanish Armada, Trafalgar, and Jutland to Leyte Gulf. They have also ended most of the civilian war-time suffering: fathers separated from their families for years of anxiety — and perhaps for ever; brides and bridegrooms sundered as armies mobilized; mothers waiting for letters which became War Department telegrams. Fortunately, much of that is gone for good, since in the words of Tom Lehrer, "We will all burn together when we burn." Perhaps Mr. Lehrer, even though a professional mathematician, has lapsed from strict accuracy in using *all.* In my present optimism I, too, may exaggerate the number of those for whom a nuclear attack would spare extensive suffering. New York had an air drill last May. Civil Defense authorities pronounced it a big success, but estimated that only 5,340,490 had been killed, leaving 2,543,410 seriously injured. Let us hope that the estimate of those killed was unrealistically low.

Of course we must think not only of those who might be killed in a big war, but also of those who might survive. I for one am thankful that American, Russian, and British bombs — perhaps French and Chinese also — will quickly, unexpectedly, and without fear or pain disintegrate so many who would otherwise live to see how much of civilization had been destroyed.

A few, of course, will survive. And in this connection let me mention a very personal kind of debt to the H-bombs. For twenty years *Moby Dick* has meant a great deal to me personally as well as professionally. Not until recently did I recognize that its story of the *Pequod's* being sunk by the white whale with only Ishmael surviving is susceptible of a fresh interpretation — a vision of almost an entire world destroyed by the monomaniac pride of a head of government, by the moral cowardice of his staff, and the sheep-like enthusiasm of his followers. And it is a particularly neat point that Ishmael floats over the wreckage of that world with his lifebuoy a sealed coffin. Once again the perennial relevance of the world's great myths is confirmed.

This enrichment of *Moby Dick* is only one benefit which H-bombs have brought us already. Instead of counting more birds in the bush, let us see how many others are already in hand.

Once again *The Mouse that Roared* is instructive. At last even small nations can have genuine importance. Through H-bombs they can gratify their egos without all the trouble

of switching our values — of substituting power of creation for power of destruction as the basis of national glory. A bright new day has dawned for ambitious small countries like Egypt, Israel, and Cuba. Only an isolationist could fail to rejoice with them.

One difficulty we must guard against. Some citizens of smaller countries, perhaps because of Communist influence, pretend to feel that the good of their international prestige is overbalanced by the possibility of being destroyed by half a dozen well-placed bombs. England is an example. In the world of H-bombs she is a little country. And in April one hundred thousand Britons gathered at Trafalgar Square to protest the production and stockpiling of nuclear weapons. Fortunately that large a dissenting opinion was not widely publicized in this country; the idea will probably not spread; indeed, since the events of U-2 the dissenters have probably swung round to supporting British dues in the nuclear club.

It would, of course, be ungrateful for any Briton to regret the development of nuclear weapons, since an important by-product has been the erection of nuclear-powered electric generating plants. England has had one such plant functioning since 1956, and has added others since then. They are a great boon to a country whose other fuels are extremely expensive and dangerously scarce. Being what it is, mankind would have taken much longer to develop these new resources without a war. Hiroshima and Nagasaki were not too great a price for Calder Hall.

Nor should we forget America's economic benefits. Without nuclear weapons to fear, to develop, and to stockpile, we might have difficulty in continuously expanding our Gross National Product and keeping at our present distance from full employment.

Surely, however, moral considerations are more important than economic ones, difficult though it sometimes is to separate the two. Until recently, I used to speak out rather freely against war as the world's most gigantic though not its clearest evil. I rejoiced every time I met a young man who said, with all his conscience, "This is too horrible; this I can have no part of." Now I realize that the otherwise agonizing question of whether to be a conscientious objector is essentially trivial. All that the armed services need for a vigorous war is a relatively small number of specialists. And specialists like Von Braun are always available either for cash, patriotism, or just the challenge of technical difficulties to be overcome — target practice against the *Bismarck,* so to speak. Indeed, in *Sink the Bismarck* an admiral says that he needs for Chief of Operations a man with no emotions, a man who is just one big brain. Unluckily we don't have men exactly like that; but we do have men whose sympathy and kindliness, restricted to approved objects, actually encourage the development of clever devices for fitting H-bombs to intercontinental missiles. These *are* men with emotions. I feel convinced of it. But they recognize that their emotions of peace and good will are quite relevant to doing the pressing jobs that government has made "Top Value" by calling them "Top Secret." Here, by the way, is a refreshing return to older standards: that the truly most valuable is also the most secret. Such has not been the case since the heyday of Mithras and Freemasonry.

Our first moral advantage, then, is that the pacifist position has become irrelevant. The second is that we have made it more difficult than ever for individual human beings to become involved in all the tensions and risks of summit meetings. Nuclear weapons have the merit of keeping people apart — both civilians and military — during war and peace. I don't recall that I have ever met a Russian Communist, and that's good, for I might not meet successfully the great responsibility of such an encounter. What I suggest, you see, is that genuine summit meetings are not between heads of states, but between human beings. Here is where genuine value is either created or destroyed — in direct personal encounters either on a battlefield or in a drawing room. But heads of states occasionally bungle their summits; so might you and I. Better that we not be given the chance to win friends, we are so likely to make enemies.

The third moral advantage is our long stride towards racial equality. Our accomplishment was objected to very strikingly last year by a bishop who said: "The trouble with our foreign policy is that we treat Africans and Asians as though they were Christians." Perhaps the bishop is correct about our *foreign* policy, but certainly the triumph of our *military* policy is that we treat Africans and Asians *exactly* as though they were Christians. On all of us, colored and white, primitive and sophisticated, the radioactive fallout descends — gently, imperceptibly, equally. If one community gets more than its fair share of strontium 90 (and that does occasionally happen), no one should blame our government — or the Russian either. They have done their best to achieve impartiality, but the wind bloweth where it listeth. We no longer live beneath the shame of "Taxation Without Representation Is Tyranny"; ours is the glory that "Pollution Without Representation is Statesmanship."

One final moral problem, and it need be only mentioned. The difficulties of an expanding population can now be dealt with more efficiently than Eichmann ever dreamed of.

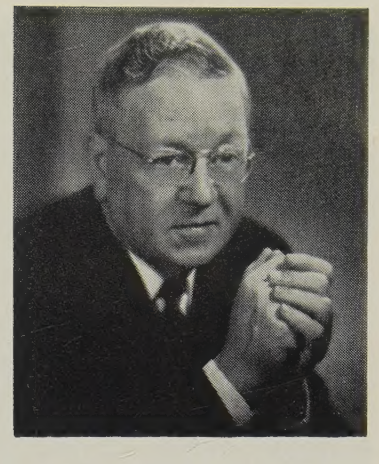
But life is not composed simply of economic problems and moral dilemmas which press us hard in spite of some relief from H-bombs. It has a lighter side as well.

We all know how dull it is to play a game which no one takes very seriously. It's just to avoid such dullness that some people turn to Russian roulette, that crazy game of putting one bullet in the cylinder of a revolver, spinning the cylinder, aiming at one's temple, and pulling the trigger. With less dangerous games, the money, fame, or satisfaction at stake are sometimes not very significant. And perhaps that is how the game of international politics used to affect diplomats, boring them to tears through the salons of Versailles and the corridors of St. James. After all, we can hardly blame them for their apathy. They knew that no matter what happened, they themselves would never have to go to war, and would probably survive any catastrophe. Nor was it likely that their countries would be seriously hurt: some casualties, a little loss or gain of territory, a treaty — then more diplomacy enlivened only by embassy balls and royal weddings.

But now there is an added fillip. The ambassador and his Secretary of State may be nuclearized with the first million, and half their country made uninhabitable. Brinksmanship is a vastly stimulating game, and almost anyone can play. It's the newest, most exciting form of Russian roulette. *Merci beaucoup.*

The Right to Die

Carl H. Olson



Dr. Carl H. Olson is the minister of the First Universalist Church, Minneapolis, Minnesota.

IN ancient Hindu scripture appear the words of some unknown sage, saying: "It is because we know life and do not know death that we love the one and dread the other."

And Rabindranath Tagore, the modern Hindu poet, as if continuing the thought, has said: "Because I love this life, I know I shall love death as well. I have got my leave. Bid me farewell, my brothers! I bow to you all and take my departure. Here I give back the keys of my door — and I give up all claim to my house. I only ask for last kind words from you. We were neighbors for long, but I received more than I could give. Now the day has dawned and the lamp that lit my dark corner is out. A summons has come and I am ready for my journey." (Gitanjali)

In such a spirit, the Universalist has come to achieve a dignity in life which leads him to scorn the superstitions which have accumulated in the absence of knowledge.

We have inherited a series of fancies and dark traditions which surround the thought of death and fill our minds with gloom. Christian theology has been influenced by the content of the "mystery cults" which were in contrast with the religion of Jesus. Ideas of Paul, concerned with death as a terror, have associated afterlife with threats and promises which are, at worst and best, pure conjectures. Thirty years ago, John Dietrich, then minister of the Unitarian Society of Minneapolis, said: "Fear has always been associated with it, and as a result of this fear, which all men in some degree experience, death has been pictured to us under every possible aspect of horror."

Actually, I would add, the fear of demons is largely gone from the modern mind — gone through the influence of both science and of religion. Time was, too, when death was looked upon as a punishment for sin. And it was pictured as a great door through which men passed from the partial and the divided happiness of earth into the full and unclouded joy of eternal bliss. But such an attitude, constantly looking beyond the grave for a happiness in which there shall be no death, is self-defeating. It blinds the eye to what lies on this side, falsifying life's values and the happiness which is here and now. Moreover, such an attitude subjects the individual to that class of ecclesiastics whose business it is claimed to be to carry the keys to this transcendent bliss, holding out the prospect of entrance to those only who exchange freedom here for the anticipated bliss in a beyond.

In our day, we must cease to think of death as punishment for sin or as a door out of life. We gain no light upon the dark problem until we realize that death signifies a necessary order of life itself. Death is a natural necessity. This the religious liberal appreciates, and he heeds the bidding of Marcus Aurelius: "Do not despise death, but be well content with it, since this, too, is one of those things which nature wills. This, then, is consistent with the character of a reflecting man — to be neither careless nor impatient nor contemptuous with respect to death, but to wait for it as one of the processes of nature."

This, of course, is an expression of mental poise in facing the inevitable. And as for that reflection which, at times, engages us all in a wonder concerning what is to be, my own attitude is that honesty requires the answer: "We do not know." For my part, I am mildly curious. Not impetuously curious, just mildly curious — with a confidence born of my personal faith in the basis of our existence.

Perhaps the clearest expression of this faith is to be gained from consideration of the words of Socrates to his friends, as you may recall. Socrates said, simply: "If we reflect, we shall see that we may well hope that death is a good. For the state of death is one of two things: either the dead man wholly ceases to be, and loses all sensation; or, according to the common belief, it is a change and a migration of the soul into another place. And if death is the absence of all sensation, and like the sleep of one whose slumbers are unbroken by any dreams, it will be a wonderful gain. If that is the nature of death, I, for one, count it a gain. For then it appears that eternity is nothing more than a single night.

"But if death is a journey to another place, and the common belief be true, that there are all who have died, what good could be greater than this (my judges)? What would you not give to converse with Orpheus and Hesiod and Homer? I am willing to die many times, if this be true. And you, too (my judges), must face death with a good courage, and believe this as a truth: that no evil can happen to a good man, either in life or after death."

These preliminary words, I hope, have emphasized the logic of modern religion in its regard for death as a universal thing, as a part of the natural order just as is birth.

All things are born to die. Everything in this universe is

in constant flux and change. Everything comes into existence, lasts awhile and decays, men no less than flowers or stones. The moment life began, death also began. Death is as natural, normal and necessary a part of the universal order as birth, or as sleep. To single it out, as the church has done in most of its branches, as something which has a unique and dreadful significance, as something which is to be anticipated with awe and prepared for with fear, is to distort the natural order.

Against this background of thought, it can be asserted that every man has a right to live.

We rejoice in the progress of medical knowledge, reducing infant mortality, extending normal life expectancy and the enjoyable span of years.

Properly enough, physicians are bound by the "Oath of Hippocrates," taking its name from that of a Greek physician who lived about 400 B.C. This oath pledges the practitioner of medicine to heal the sick, to abstain from doing injury, and to keep pure and holy the healing art and individual life, maintaining professional secrets.

Moreover, laws are very strict in preserving the right to live. It is the unquestioned duty of the physician to serve his patient with diligence, skill and honor.

But the question which must be raised as to whether, in addition to *the right to live,* there is today a necessity for respecting *the right of an individual to die!*

Dr. Francis T. Hodges, a general practitioner in San Francisco, writing in the *California-Western Academy Monthly,* says: "A doctor has no right to speed a patient's end by euthanasia, or 'mercy killing,' no matter how hopeless his condition. But neither (he goes on) has the doctor any right to prolong a 'hopeless' patient's life by extraordinary feats of medicine." Dr. Hodges continues: "There has been too little said of a legitimate right, a God-given right, of the dying man. That is his right to die. . . . The hopelessly ill patient need not, through a distorted sense of professional duty, be subjected to heroic and extraordinary measures, whose only purpose can be the prolongation of an existence that has become intolerable. . . . There are worse things than death. . . . There are times when the patient has legal, ethical, moral and religious justification of his request to be allowed to die in peace."

The word "euthanasia" is derived from the Greek words meaning "easy or pleasant death." Originally it meant just that, a quiet, easy death. And to relieve pain preceding death is the unquestioned duty of the physician. This is one of the outstanding missions of the medical profession. In no way, it seems to me, can this be interpreted to justify prolonging death with all the anguish and strain that ensue to both the patient and to the family.

Lately, however, the word "euthanasia" has acquired a new meaning. It now suggests the so-called "mercy killing" or "liberating death." As I understand it, this is illegal and in conflict with current social standards. An organization is in existence which is contending for the legalization of such a procedure with the primary and initiatory action by the patient, agreed to by an authorized medical consultation. There are circumstances under which I would wish that this authorization might be possible. It is my judgment that it will be made so, in time. But then, as has been said, action will depend upon the individual involved for initiation.

The problem is becoming more acute because, with people living longer, there has come about an increase in the diseases of debilitation. The incidence of cancer, to cite an example, has grown tremendously during the past two decades. If the discovery of the disease occurs long after its operable stage has been passed, arrest is difficult or impossible, and life becomes a mere existence in pain.

Dr. Walter C. Alvarez, well-known to all of us as emeritus of the famed Mayo Clinic, has reported in his writings a clergyman who said: "It is just as wrong to keep a dying patient alive by extraordinary medical means as it is to kill."

The late Pope Pius XII told doctors that they might use narcotics in moderate doses in some cases to ease the pain of dying, although this might hasten death.

The Rev. John J. Lynch, a Jesuit priest and Roman Catholic moral theologian, has asserted that: "There is such a thing as a God-given right to be allowed to die in peace."

When my mother was ill of inoperable cancer, I said that I favored doing everything possible to ease the pain and nothing to futilely prolong life. This position had been impressed upon me by a physician of national reputation for skill, who was distraught by actions of medical technology which prolonged but could not possibly, in his and other judgments, avoid the imminent and inevitable end of life.

I have avoided purposely the involvement of any physicians except those who have already made known publicly their positions. I have indicated clearly, I trust, the moral issue, which makes it my concern. The need is for a way of life which will maintain human dignity free from superstition and from unnatural stress.

THE UNIVERSAL SPIRIT

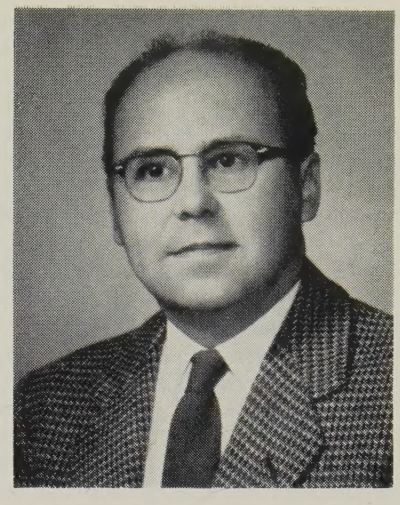
Life knows no boundaries but springs up everywhere upon the earth; it speaks its way in the vast universe and on this cinder speck of a planet. Life surges under the skin of all men, throbs in their hearts, sees through their eyes and feels with their emotions; it knows no division. Religious men of all cultures have inwardly felt their oneness with the life alive in all men; the great artists have with sympathy and beauty described it. It is the purpose of Universalism to break down the walls of man's inhumanity and fear, to respect that which enhances life in all religions and cultures, to give every child on earth an equal opportunity for the enjoyment of life. Universalism knows no division of race, religion, or nation; all are men, women, and children and are worthy of the respect we should give ourselves. Like Carl Sandburg, Universalism says:

> There is only one man in the world and his name is All Men.
>
> There is only one woman in the world and her name is All Women.
>
> There is only one child in the world and the child's name is All Children.

Like life, the universal spirit extends itself outward, knowing no boundaries, feeling itself at home in the universe and in the lives of all men. — From *The Builder,* Peoria, Illinois.

The Rebel and Religion

William Gold



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ONE cannot really know another individual without some knowledge of that individual's background. I cannot know you simply from talking to you or seeing you, or by attempting to judge you by those facets of your personality which are quite obvious. An integral part of each one of us which is not readily discernible is the background from which each of us has come.

In this sense it is true, and it is more than a song title, that no man is an island, for everyone of us has become what he is through association with other people, and without these human associations no one of us would be human to the extent he is. Yet, on the other hand, if an individual allows himself to become completely absorbed by society, if an individual becomes too closely related to the society which in a very real sense has given him birth, he then ceases to be a person. When he is overwhelmed and absorbed by society, he ceases to be himself. And when that happens he no longer contributes creatively to the society.

While it is true that no man is an island, there is a sense in which every man *must* be an island; or if not an island at least a peninsula, maintaining communications with other islands or with the mainland, but also maintaining self identity and self expression. It is the careful balancing of these two facets of life, individuality and sociality, which makes for great human achievement.

If individuality is carried to too great an extreme, the individual is cut off from society and lacks the raw materials out of which to build. But if sociality goes to too great an extreme, the raw materials overwhelm the factory, so to speak, and the factory ceases to function. Many years ago Emerson said, "It is easy in the world to live after the world's opinions, it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

The greater the outside pressures from society are and the more limiting the inhibitions which are imposed by society may be, the more the individual must rebel and be different unless he resigns himself to being absorbed. The more monolithic the society is, the greater its conformity is, the more glaring the nonconformist will be by contrast. And I suppose that concomitantly the more the society conforms, the less nonconformity it takes to be different; so that in a period when society tends to talk alike, think alike, listen alike, hear alike, and dress and act alike, one does not have to be very much different to be *different.*

If one really rebels against society under such conditions and tries to be himself, the contrast is apt to be glaring. Since most of us are most comfortable with the familiar, that which we can easily understand, and less comfortable with the unfamiliar or that which is more difficult to understand, when we meet an individual who tends to be even a little bit different, we are likely to be repelled rather than to be attracted. So it is that the off-beat, the beatnik, because he has rebelled, and is different, tends to make us uncomfortable and to challenge us, and therefore society has a tendency to reject him.

Any individual who has been rejected may therefore rebel all the more. We may encourage the beatnik to be even more beat than he would have been otherwise. Today the beat generation with its beatniks seems to occupy such a position. The garb of the beatnik, his beard, his crazy language, his artiness, all of these are repulsive to many people. They are strange, they are difficult to understand, and we cast them aside.

Worshiped by his fellow beatnik, he is scorned by his fellowman. Perhaps he ought not to be. Hilda Doolittle, who recently at seventy-three published her book *Bid Me to Live,* had a good deal to say when she was interviewed about her latest achievement. One of her comments might be taken to heart by others. The reporter says: "She does not like the 'angry young men,' has become fonder of Faulkner and Hemingway during recent rereadings, takes a dim view of 'all those lunches they give for poets.' " Then she burst out laughing and said, "I must confess I have a little affectionate feeling for those beatniks. I have heard some bitter comment on them, but people shouldn't ride them down. I feel they are looking for something. I think they need understanding."

How strange it is that while Christians are admonished to love their enemies, it so seldom seems to occur to them that there might be virtue in trying to understand those who, while not their enemies, may be annoying. This seems to be the position in which our "Christian culture" finds itself. When we find people who are different, difficult to understand and therefore annoying to us, we look upon them with scorn.

Try growing a full beard and see what people start intimating about your ancestors. Try to live and act and think, and speak and feel, and play and sing, and yell and dance as you please and I'll give you odds as to which institution you'll end up in. But as Hilda Doolittle says, perhaps these people need understanding.

Before we condemn, before we suggest that they need a psychiatrist, ought we not to at least try to understand what it is that prompted them to act this way? Perhaps they are the sane ones, being themselves, and those who conform and kowtow are the ones who are insane. Are we to pass judgment without even exploring?

It seems quite possible that Jesus was as little understood in his day as the beatniks are today, and probably for many of the same reasons. In fact, I am almost positive that if Jesus could drop in on our society today, no respectable person would want to associate with him, and he probably would find more acceptance and feel more at home among some of the outcast beatniks of our time than he would with the pillars of the church.

Consider the times which gave birth to Jesus and against which he reacted to become the controversial figure that he was. Guignebert, one of the great scholars of the past, in his book, *The Jewish World in the Times of Jesus,* points out: "As Jesus appears behind the veil wherewith early Christian imagination has shrouded him, he is plainly inexplicable except as the product of this environment. It is, moreover, by no means impossible that there were other prophets of the same order, at present unknown to us, who arose in Palestine at the same time."

Jesus is a product of his environment. Guignebert hazards a guess that there must have been others like him. It really isn't much of a guess because we know at least one of them — John the Baptist. Can you imagine John the Baptist barefooted, naked except for an old piece of animal skin that he wrapped around himself, eating grasshoppers and honey? Can you expect him, the forerunner of all the Baptist churches, welcomed into their communion today?

He was the one to whom Jesus went to be baptized, and when the followers of Jesus went out trying to convert people to the teachings of Jesus they found that John the Baptist had followers scattered far and wide even though he came to a very unhappy and early death. It was the choice phrase coined by Walter Harvey, a teacher of our fifth grade, which set me thinking along this line when he decided that John the Baptist was the beatnik who lost his head.

Always the great religious leaders have seemed strange to their contemporaries because they were the ones who rebelled enough against the status quo to think outside the accepted frame of reference. They have been the great contributors to religious progress and they have been off beat. Once they have become popular and accepted and it has become the acceptable thing to do to join their cult, the cult becomes the status quo and the conformists; and then we wait for some new prophet to go off on a wild tangent and to get people to think again.

There is a close relationship between the spirit of the beatnik and the spirit of the religious innovators. I was interested to note that a group of students at the Protestant-Episcopal Theological Seminary in Alexandria, Virginia, training for the priesthood of the Episcopal Church, have recently formed a jazz combo and have hit upon the happy name for themselves of "The Holy Cats." This combines, I think, symbolically, the two strains, religion and beatnik!

Canon Anthony Deane, in his book, *The World Christ Knew,* speaks of ". . . the atmosphere of Jewish Palestine as one of discontent, unrest, and more or less vague expectancy." Guignebert emphasizes the cause of this unrest. He says: "Two points need special emphasis. First, when Jesus came into the world the Jews had been for several centuries in constant contact with men of other races: these foreigners had even subdued their country and settled in it. Palestine had been conquered successively by Persia, Greece and Rome, all countries characterized by strongly individual civilizations, and each in succession had made systematic attempts to impose its own culture on Israel. Second, the Jews had never grown used to servitude. They were forever kicking against the pricks and had even made efforts to free themselves. This was not so much because the material conditions of their present status compared very badly with those of their former liberty, for they had been little better off under Herod or the Hasmonaeans than they were under the Caesars. It was rather that they felt that the rule of the Gentile was a menace and an outrage to their religion. This was the real root of the matter, the motive of their rebellions and the source of all their hopes, for they could not believe that Jahweh would permanently refuse his aid to those who were fighting his own battles."

The Jews tended to produce rebel prophets such as John the Baptist, Jesus, the leader of the Essenes, and the prophets who had preceded them because they would not accept the imposition of a culture from without. They resented not being allowed to be themselves, and so they rebelled. How closely akin they were to the modern beatnik, who rebels against society because he feels that it does not give him the freedom to be what he wants to be. Indeed, Jesus and those early Christians might have included in their inspirational literature the works of Ferlinghetti, the beat poet, who wrote

> Let us arise and go now
> to the Isle of Manisfree
> and live the true blue simple life
> of wisdom and wonderment
> where all things grow
> straight up
> aslant and singing
> in the yellow sun.

There were no frontiers handy and waiting for pioneering, and so Jesus' rebellion took the form of an attack on the status quo — a mud-slinging, name-calling, table-throwing attack. Of course, we do not care to remember Jesus in these harsh accents. It seems improper and repulsive to read the names he called those who disagreed with him, to recall how he marched into the temple yard, threw over the tables, scattered the coins and interrupted the legitimate business of the money-changers, even though we may not approve of it any more than he did.

This Jesus we don't like to remember; but this was the Jesus who really created the movements that later got refined and lost in the Christian church — the rebellious Jesus, the Jesus who was oppressed by the conditions of his time and who somehow hoped to change them.

In the last analysis, which is basically more repulsive or more immoral: the society that imposes its will and kills

the individual's imagination and creativity and stifles the soul, or the individual who, yearning for release, growth, expression, throws aside all caution and flaunts society? Which one is the more immoral, the conforming society or the nonconforming individual?

Dylan Thomas wrote: "My poetry is, or should be, useful to me for one reason: it is the record of my individual struggle from darkness towards some measure of light. Whatever is hidden should be made naked. To be stripped of darkness is to be clean." One rebels because one wants to get out of the pit of darkness and find light.

Against an oppressive society, how shall one rebel? Kenneth Rexroth, one of the most famous of the beat poets, says: "Against the ruin of the world there is only one defense — the creative act." Instead of bowing, instead of kowtowing, instead of submitting, one must create.

The creative act varies with time, with circumstances, with the individual. The price to be paid for it may be great; but the creative act is living — it's expressing, it's being, it's doing. As one of the young men in Lawrence Lipton's book, *The Holy Barbarians,* a book about the beatnik culture of Venice, California, put it: "The body finds the foods it needs, Larry, and so does the soul. Coleridge needed opium and Wordsworth needed nature. Nature would not have written Kubla Khan for Coleridge and opium would not have written the Intimations of Immortality for Wordsworth. They found what they needed. Now, what made them need these things and at what point in their development it could have been changed — that I don't know. But there came a point where it couldn't be changed. There came a point where you couldn't say about Bird, 'Too bad he's dead,' because that's what he needed. He sought it and found it. And the same thing with Dylan Thomas."

This may seem harsh, this may seem crude, but I recall verses of scripture which say: "What shall it profit a man if he gain the whole world, and lose his own soul?" and "Fear not those who can kill only the body, but fear those who kill the spirit of man." What these people are trying to say out of their experience is: "We don't want to be a carbon copy of society. We don't want to just watch T.V. and listen to radio and read best sellers. We don't want to just wear grey flannel suits and be well dressed and be proper. We want the freedom to be ourselves."

Sometimes the manner in which they seek that freedom may not be creative; sometimes it may be pretty crude. I'm not sure that Jesus was always creative, and I think that if you could read some of the things that he said in the vernacular in which he said them, you'd think he was pretty crude too.

But, you say, my world isn't pushing me to rebel in order to be myself. Maybe that's so. Maybe we live in a different world from the beatniks, or maybe we are content with being something less than ourselves. But at the very least, if we don't want to rebel at least we can try to understand, and perhaps even to appreciate those who do. And as a result perhaps we can help to change the world against which the beatnik beats, or find more room for him and for us in which we may become ourselves.

Lawrence Lipton describes something of the world which he feels oppresses: "Moneytheism is everywhere, in everything we see and read and hear. The child is indoctrinated with it from birth, not in the schools, which try to counter it with the humanities — as much as they dare — but in the large school of experience where most of our education is received. It is only after a long process of dis-education and re-education that one sees it clearly and sees it whole — the price-wage shell game, the speed-up treadmill, the Save — Spend! contradictions dinned into our ears night and day, the heart-breaking brutalities of class-made law, lawyer-made law, judge-made law, money-made law, and the unspeakable vulgarities of hypocritical religion, the nerve-shattering Stop! and Go! Hurry! and Go Slow! Step Lively! and Relax! warnings flashing before our eyes and bombarding our ears without letup, making the soul a squirrel cage whirligig from the first stimulant in the morning till the last sedative at night. The rat race. A rat race that offers only two alternatives: to run with the hare or hunt with the hounds."

Ferlinghetti reacts to this chaotic, topsy-turvy world with its Madison Avenue, slick magazines, and its high pressure with these words: "By the time they print your picture in *Life* you will have become a negative anyway, a print with a glossy finish. They will have come and gotten you to be famous and you still will not be free."

The resident poet at Russell Sage College is George Abbe. He has written a play called "The Adomatic Man." In this play he envisions this world of commercialism, of artificial stimulation, of shallow values carried to an extreme. It is a play in which the ten top ads of the month are dinned constantly from speakers on every wall and every individual in Adovaria, where the play takes place, must wear on his wrist an addometer on which he checks regularly to indicate that he has listened to the ads and is getting their message and thus belonging. If he refuses to listen to the ads and thereby questions them, he becomes a subversive threat to the status quo. He is arrested and the penalty consists of being placed in a special enclosure in which the volume of the ads is turned up even louder.

Imagine Jesus challenging the official truth, inviting his followers to leave luxuries, to put aside material goods, to follow, to find themselves, to become. Even though the beatniks may drink and take dope and be promiscuous, their rebellion is akin to his, it has merely gone in a different direction.

As Guignebert says: "Asceticism, indeed, does not correspond to any natural tendency in Judaism. It represents a source of religious life very different from legalism. Its basis is essentially individualistic." The asceticism of Jesus and his followers, of the Essenes and the Dead Sea Scrolls Community, even though it's vastly different from some of the dope-taking, drinking, promiscuous beatniks, is still rebellion in the same spirit.

Not all beatniks are drunkards, or dope fiends, or promiscuous individuals. Some of them are even ascetic by comparison with us. For example Kenneth Rexroth, the poet, says: "Once you reject the lures of society you discover that living in poverty you live much better than other people. I have friends who are advertising men and publishers and what not on Madison Avenue and I eat better than they do and drink better than they do and live in a better house, and my car is just as efficient, and costs a great deal less to fix and I fix it myself. I live, essentially a richer life than anybody I know who is actually rich — and I am, in income, the poorest person I know. I don't know anybody that makes

as little money as my wife and I make and have two children. And yet, I go better places and see and do better things. I read better books. All they know to do with their money is what they're told, and so they buy commodities which are all made of soybeans and read books which are all made of soybeans and go to plays which are all made of soybeans."

Lawrence Lipton, just to assure us that the beatniks are not all bereft of morals, tells of one girl who had a habit of protesting the high price of butter by shoplifting a cube regularly. She didn't really need to, she could afford to buy it, but it was her way of protesting. She faced a real moral dilemma one day when she went to the supermarket in which she shoplifted regularly, because she found it was being picketed. Out of sympathy with the union she went across the street to a little independent grocer and did her shoplifting there until the strike was over!

No, not all beatniks are praiseworthy or commendable, neither are all Christians. But there is a passing resemblance between Jesus and the beatnik. Perhaps there is more than a passing resemblance. The circumstances against which Jesus rebelled were very much like those of our day, and his response was very much the same as that of those who accept the challenge to wake up and move on, to live.

Could it be that some of the beatniks are closer to the Kingdom of God than some of the pillars of the church that calls itself Christian?

ON BREAKFAST

Some weeks ago we saw a television program entitled *Autocrat and Son,* a biographical study of Oliver Wendell Holmes and his family. There were many scenes showing the famous breakfast table at which Doctor Holmes presided. Well scrubbed children and distinguished guests exchanged epigrams and bits of philosophy. Mrs. Holmes, exquisitely gowned and wide awake, poured coffee from a lovely silver pot, passed homemade biscuits and dispensed extra spoonfuls of marmalade for witty remarks.

This serene, literary breakfast inspired us. We, too, could start the day with clever and interesting conversation in a civilized setting. There would be no need for the senseless chatter of a rise-and-shine disk jockey to cheer us up. Gone would be the surly growls from behind the newspaper. When the orange juice was spilled over the toast, the culprit could murmur quietly, "Oh what a rogue and peasant slave am I", instead of, "He pushed me". There could even be a new breakfast cereal called "Quips". For two box tops and a sonnet one might win a set of the *Encyclopaedia Britannica.* As the younger members trooped off to school on time we would hear, "Come my friends, 'tis not too late to seek a newer world", instead of "Do I hafta wear a raincoat?" As the head of the house left eagerly for work whistling a Brandenburg Concerto, Mrs. America could serenely turn to the dishes reciting softly, "Build thee more stately mansions, O my soul".

We realize all too well the impossibility of such a vision, but something should be done to improve the atmosphere of the American breakfast of 1960. The pace of modern living has led to an emphasis on expediency rather than substance. Instead of Kix and commercials, let us return to oatmeal and Shakespeare. We will be better off. — *The Spectator*

Unified Appeal

THE forthcoming merger of the Universalists with the Unitarians in no way changes the needs of this year's Universalist Unified Appeal.

This was emphasized by Humphrey Barker, newly-appointed director of the UUA, as he appealed to all churches to accept their Fair Share in Unified Appeal as a demonstration of Universalist strength in what undoubtedly will be the final year of this appeal under the single banner of Universalism.

The $100,000 goal is the absolute minimum required by the denomination to carry on its broad denominational program for the benefit of all Universalists during the fiscal year ending June 30, 1961. This money will be used for the following: for church extension, 10 percent; for service projects, 25 percent; for the Department of the Ministry, 5 percent; publications and public relations, 10 percent; financial counseling and business administration, 12 percent; Liberal Religious Youth, 8 percent; and the Division of Education, Council of Liberal Churches, 30 percent.

Mr. Barker pointed out that the Department of Service Projects is doing almost two and a half times as much as five years ago!

Also, he made it clear that *none* of the Unified Appeal Funds are used to defray costs of the Universalist-Unitarian merger. "These expenses are being met through other, special funds," he said.

The Unified Appeal is the opportunity Universalists have to demonstrate their belief in Universalism and their willingness to support these beliefs. Some churches already have shown their sense of this responsibility and have accepted their Fair Share for this year's Unified Appeal. However, as *The Leader* goes to press, only six percent of all churches have returned commitments at all, and of these, only one-third have accepted their suggested Fair Share.

"In this, the year of the merger," Mr. Barker said, "the Universalist aim should be to enter the new organization as financially strong and self-supporting as possible. Through support of the Unified Appeal, Universalist strength will be demonstrated."

He urged all church chairmen, ministers and treasurers to make every effort to meet their Fair Share commitments within the next few weeks, and asked all churches that have not yet returned their acceptance of quotas to give them the most serious consideration. As in any business enterprise, it is important that the Unified Appeal be able to forecast as accurately as possible its income expectancy.

Checks for the Universalist Unified Appeal may be sent to 16 Beacon Street, Boston 8, Massachusetts.

UNIVERSALIST SERVICE COMMITTEE
NEWS FROM THE PROJECTS

Musberg Home For Unwed Refugee Mothers

Elaine Swide, R.N., our worker at the Musberg, Germany, Madchenheim, instructs mothers such as Doris Rautemberg (shown at left with her two-week-old baby) in the proper care of infants. Using monies provided by the Service Committee, she buys necessary articles for the mothers and babies; takes groups of mothers to concerts and assists Frau Lohr, the director of the Arbeiterwohlfahrt-sponsored home.

Jordan House Begins Fall Program

Some of the 140 children enrolled in the day care, nursery, and kindergarten programs at Jordan House, Suffolk, Virginia, are shown in the picture (left). During the month of July a vacation program for children, 4-10 years of age, was conducted by Mrs. Annie B. Willis, director, Mrs. Rose Hurst, associate, and Anne and Francine Booth. Special evening programs for teenagers and other interest groups are now being conducted by Jordan parents.

Social Service in Nagano, Japan

A year-round program designed to assist children, young people, and adults is conducted at the Universalist Center, Nagano, Japan by the Rev. and Mrs. John Shidara. Mr. Shidara writes: "Farmers here are still poor and children are undernourished. In our Day Care Center (serving 50-60 children) we try to provide meat, fish, and eggs three times weekly. Your cans of meat are a great help." The four sixth-grade girls at the left are graduates of the Day Care program and are now members of the Clara Barton Guild.

Bir-Zeit School in Jordan

Lucille Smith, M.S., and Marjory Banks, M.S., are now at Bir-Zeit School in Jordan assisting the teaching staff improve its curriculum and educational techniques. The school includes a kindergarten and primary section, a secondary section, a preparatory section and a Junior College section. In August the U.S.C. shipped such items as a projector, record player, records, tape recorder, duplicator, nursery and kindergarten supplies, play equipment, and books to be used by Miss Smith and Mrs. Banks. (The photo at the left shows some of the 304 students in the school.)

Joseph G. Farris' impression of Jesus
as portrayed in the Gospel of John

Portraits of Jesus

Frederick Libby Harrison

The continuation of the report on the experience of a group of adults, meeting with their minister, the Rev. Frederick Libby Harrison, some three years ago in the Universalist Church, Danbury, Connecticut, attempting to catch a fresh glimpse of Jesus based on reading the four gospels. Mr. Harrison is now the Superintendent of the Massachusetts and Connecticut State Conventions.

HAVING considered the gospels of Mark and Matthew and the portraits of Jesus in each, and remembering Mr. Farris' portrait sketches, we turn our attention to the gospel of Luke as did our adult class at Danbury whose experience we are reporting.

At the beginning of the fourth session of the class, each member of the group reported on his impression of Jesus in the gospel of Luke. By this time most of them were conscious of the great similarity of the accounts in spite of the differences. It was noted that Luke gave more attention than the others to the birth and childhood of Jesus, but the ministry of healing and the preaching ministry still loomed large. The class began to raise new questions and express doubts more freely. Why, it was asked, does Luke trace Jesus' genealogy through Joseph if he were not really Joseph's son? Obviously this is an inconsistency but consistency and exactness are values more important in Western literature than in the Oriental traditions. To the Eastern writer meanings are more important than facts. Also, tradition plays its part as does supposed prophecy. The followers of Jesus had become convinced very early that Jesus was the long-awaited Messiah. When they came to set down an account of his life, what they believed to be true was paramount and they wrote so as to express and bolster their belief. As a matter of fact, this is even more obvious in the Gospel of Matthew. Since they believed Jesus to be the Messiah and that the Messiah was to be of the house and lineage of David, this had to be established somehow. The fact that Bethlehem was "the city of David" no doubt accounts for the tradition that Jesus was born at that place. (See Matt. 2:6 and Micah 5:2).

They asked also about the story of the "Rich Young Ruler" (18:18-30). Why, they wanted to know, did Jesus object to riches? This seems to have been of special interest to Luke, who must have had some special feeling for the poor. This is further evidenced by the reporting in Luke's gospel of the parables of "The Rich Fool" (12:13-21) and Luke's rendering of the Beatitudes reading, "Blessed are Ye Poor," as well as his association of the birth of Jesus with a manger and humble shepherds instead of with kings and wise men. Perhaps the best illustration of this emphasis in Luke is the parable of the Rich Man and Lazarus (16:19f).

The group criticized Jesus for encouraging his disciples to leave their homes and families (18:29-30). They were puzzled by his remarks to Martha (10:38-42) who had given her attention to making him comfortable in her home.

The large number of parables and teaching situations suggested something other than preaching. Note the difference in Mr. Farris' portrait of the preacher (Matthew) and the teacher (Luke). Artistically Mr. Farris did a very interesting thing in the latter. He presents the audience as being close up to Jesus and the face in the foreground reflecting his rapture as he listens to Jesus who is represented in this picture only by his hands.

This portrait of Jesus, who is seen only in the reflection of the wonder in the face of his hearer, was by far the most acceptable and the most popular with the class. It enabled them to put their own thoughts of Jesus in the picture as they looked at it.

IV

When the class next met to report on their image of Jesus in the fourth gospel there was a notable let down. Somehow the gospel of John did not satisfy them after reading the other three. In general they said they found no picture of Jesus at all. Turning at once to Mr. Farris' picture, we see this to be true in his interpretation. Jesus is seen quite indistinctly as a figure robed in white and for the first time far removed from the people. He is above them, not even looking at them.

The Gospel according to John seems to be more concerned with persuading people to believe in Jesus than presenting him as a living person. Remembering the comparative lateness of the writing of this gospel, we can understand how far removed the writer was from any contact with Jesus and possibly from contact with any who had personally known him. The human Jesus is quite absent from this account. Jesus does not appear to be a real participant in the events recorded. His personal strength and vigor are not evident. Instead of a clear-cut picture of a man, a healer, a teacher, a preacher, we seem to find long theological dissertations exhorting the reader to believe that Jesus was God. The impatience, the denunciations, the personal compassion for the sick, the sympathy for the poor are all transmuted into a blamelessness and purity that removes Jesus from the people and the earthiness of life. He is above the ugliness of poverty and the suffering of disease. Instead of dealing with these problems, the promise is held out that he will lift men out of all this and into a Utopian realm where men will have no anxiety or pain or need and, so far as I can see, no real life. What is life but the struggle to fulfill the potential

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TWO KINDS OF GRATITUDE

THE other night, someone quoted from Thomas Mann's *Dr. Faustus:* "There is at bottom one problem in the world: how does one break through, how does one get into the open, how does one burst the cocoon?" That question runs straight to the anguish of our disrupted world. It stirs at the center of our own lives.

We are all lonely beneath the stars, impelled by the same yearning. There shall be a world, we say, where there is no more cruelty among men, where each of us knows the need of the other, where the human heart can sing. There shall be this world because something within us insists this is the kind of world in which we were meant to dwell.

The Thanksgiving is a festival for those who are discovering ways of breaking the cocoon which shuts us away from that reality. It is a festival of joy in being able to reach and to take. What does it mean "to take" but that the promises are here, that they are ours on condition that we open ourselves to their becoming! We can miss the harvest which is ours. We can walk blindly and insensitively. We can wall ourselves in by dread and resentment and heedlessness, and scarcely live at all. The glory of life can be all about us, and we can be hardly aware that it is here. We must venture to make it ours.

The promises are ours if we take them; the unreleased urgency for good within us; the warmth of our fellowmen, undiscovered often until we reach for it; the power to transform our earth, untapped until we channel it; the treasury of wisdom which is more than science but includes all science can reveal; the ability to grow, to drop as outworn husks, old ways which have had their day; the awareness of an aliveness of which we can become a part. All these, and more, can be ours for the winning.

But the taking is known only in the act of giving; and there is no giving which can be stored away, any more than we can keep our heart-beats in reserve. There is no sharing in what we may have given yesterday. Giving is an act of transmission. It happens now or our lives are barren. We cannot keep Thanksgiving by turning from the promise. But we can take the promise. We can share it. We can do this now.

There are children in our world who suffer in hunger and cold. There are weary multitudes of homeless men and women. There are many unwanted and harassed and in despair. We can offer something of what we have and are. The point is not only that they have a claim on our compassion, but that they symbolize our shut-in-ness, our inner deadness, our own ingratitude. And there are ways for us to start a break-through. One way is simple and near at hand. We can take it today. We can send five dollars or more to the Universalist Service Committee which will express our faith in practical ways to persons who hardly dare to believe in the human promise.

We can do this and know what Edwin Arlington Robinson meant:

> "Two kinds of gratitude: the sudden kind
> We feel for what we take; the larger kind
> We feel for what we give."

HARRISON

(Continued from page 269)

of life? to live for the fulfilling of life? to wax strong? to overcome the evil and the frustration? to know joy in the fulfillment?

No wonder the class was left with a feeling of dissatisfaction on reading this book! Perhaps unconsciously they longed for the struggle, the challenge and the comradeship in the struggle of so great a leader as Jesus of Nazareth.

I think it is important to refer to the Gospel of John for the many passages of religious insight. It is rich indeed in theology and in devotional materials. For the orthodox Christian there is a wealth of material relating to his cherished beliefs. As for me, I prefer the portraits of Jesus that are warm in human relationships and sympathy. I am drawn to the man who can get impatient with indifference and carelessness, a man who is alive to the wonders and the possibilities of life, who enjoys it, shares it and seeks it in abundance. I am drawn to the man who is dissatisfied with things as they are when there is a vision of a greater life. I am drawn to the man who envisions the greatest blessings of life involved with the search for what he called the Kingdom of God.

OUR DISCIPLINE

You who believe in God, a power for good beyond man, must defend the freedom of the mind of those who believe in no such God.

And you whose highest faith is humanity must defend the freedom of the mind of those whose faith lies beyond mankind.

You who call yourselves Christians or Jews must defend the freedom of the mind of those who hold not at all to these traditions.

And you who hold to no ancient ways of faith must defend the freedom of the mind of those who call themselves Christians or Jews.

You who hold to reason and science must defend the freedom of the mind of those who walk in the path of mysticism.

And you who find your faith in a mystical path must defend the freedom of the mind of those to whom reason and science are the road to truth.

You who seek rapid change in the economic and social order must defend the freedom of the mind of those who would move more slowly.

And you who are conservative in your attitude toward the economic and social order must defend the freedom of the mind of those who seek more rapid change. — UNKNOWN

Goals, Dialogue, and Creative Art

Theodore A. Webb

The Universalist-Unitarian Church, Haverhill, Massachusetts, of which the Rev. Theodore A. Webb is minister, has been successfully venturing in projects of great interest to religious liberals.

ONE of the goals in a democratic church like ours is to involve the people in establishing goals for the church. All of our people have visions and ideas, but ministers have to dig deeply to mine them. Life enrichment comes from dialogue. More often than not, however, dialogue takes place between members of the church family *outside the church building* — in the homes and on the streets. Dialogue and differences of opinion within the church are worthy goals. We try to create an atmosphere where discussion and disagreement can take place without the persons involved feeling threatened.

Lest the people become ingrown and lose their interest in the world, in culture, in social, political and domestic issues, we plan to bring creative artists or their by-products to the church.

By setting goals, by involvement in dialogue, by touching or being touched by the creative artists of our time — in these kinds of action is to be found religion and the religious attitude. We hold goals steadily before us and work hard to achieve them in some of the following ways in the Haverhill Universalist-Unitarian Church.

Over a period of two years, we have had several conversation sermons. Men of eminence, lay or ministerial, have come to Haverhill and participated in the service by carrying on conversation with the minister for the half-hour sermon period. In evaluation, we have found that this practice has not been too successful due to the fact that the time allotted has been too brief for the contestants to challenge each other or to explore in depth the one important subject.

More successful has been the introduction of discussion sermons. In this case, the minister deliberately selects a controversial subject, talks about it for the half hour, keeping it controversial. Thereafter, members of the congregation convene for coffee and conversation with an outsider leading discussion. This project, originally suggested at one of the church's planning sessions, has proved more successful than the conversation sermons mentioned above.

A rather special and infrequent practice, but one which is appreciated by the people, has been the introduction of the sacred dance to our worship. We have an organized dance group within the church. At intervals of two or three months, the dance group interprets Jesus' prayer or a benediction, or has a solo accompanying a reading or an organ selection. High fidelity sound equipment was borrowed, put in an unobtrusive place and a record of a choral group singing The Lord's Prayer was played while our senior high school girls performed most movingly an interpretation of the prayer. This did not appear to be in any sense entertainment, but rather an integral and meaningful part of the service of worship.

If there are good twenty-minute moving pictures which we want members of the congregation to see, either to illustrate the topic of the morning service, or for some other reason, we set up the equipment in the adjoining room and show the pictures following the morning service, while coffee is being served.

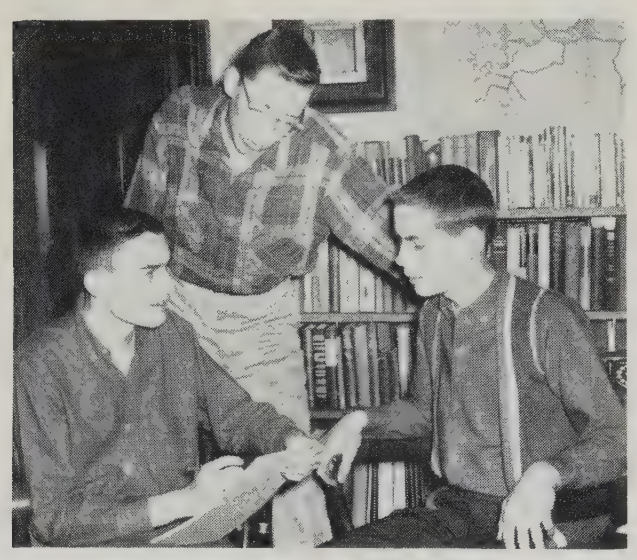
We have a film club in the church. Four foreign films of high quality will be shown on Sunday evenings.

Our church school begins a half hour before church services. Coffee is served for parents who bring their children and who want to stay for the service. At that time, we may show a short film, or play a taped talk given by some eminent churchman or churchwoman. Last year, for example, we heard a taped talk by the Overstreets delivered earlier in the year over a national hook-up. We heard yet another talk given by Philip Randall Giles. When the churches were observing the Theodore Parker centennial, part of the taped sermon on Parker by the Rev. Stephen Fritchman was played for this group.

We have set up a Religious Services Committee in the church. The Committee puts on four art exhibitions during

the year. This has proved to be a most popular addition in the church life. On two occasions we had the co-operation of the Charles Street Meeting House, which has an outstanding collection of artifacts and of Kaethe Kollwitz prints. The Boston Art Museum has prints available for use, and our committee has borrowed these for exhibition purposes. We ask our own people who paint, or our own photographers, to exhibit their works. On United Nations Sunday, the Religious Services Committee exhibits pictures and handmade articles from United Nations member countries.

We have had play readings, both in the church for the public and in homes, when we have had discussion following the readings. We sponsor home meetings and bring outside speakers who spend an informal evening with parishioners, talking about subjects which most interest them. At the time of this writing, Professor Daniel McCall of Boston University will visit Haverhill and spend an evening informally in the parsonage with interested parishioners coming in to hear and talk with Dr. McCall — just before he leaves the United States for Africa. As in so many other churches, the young people plan the entire Sunday service and deliver the sermonettes. Biennially, the high school L.R.Y. group makes a trip to New York City.



The people of the church sponsor or initiate community-wide observances and programs. In 1959, Haverhill had its first city-wide, week-long observance of United Nations Week. Special speakers were provided for the Service Clubs. The churches were urged to observe United Nations Sunday, and at the end of the week, Norman Thomas was brought from New York to speak to an assembly of Haverhill citizens at Bradford Junior College. This observance was organized by Universalists-Unitarians in Haverhill.

A Fair Housing Committee has been organized by our Haverhill people. Its membership represents different classes and groups of people in the city. It is functioning helpfully at the present time when the serious problem of housing for minority groups looms up to threaten peace and tranquillity in our northern communities.

A bookstore has been introduced into the church, with the display unit having been designed by one of the laymen and built by another. The unit is a combination bookstore, bulletin board and storage unit. During the summer, books from the Haverhill church bookstore were loaned to the Ferry Beach Park Association. To promote the sale of books and reader interest, we have encouraged the organizations in the church to include as part of their regular program the brief review of a book.

We have a church photographer. Candid shots taken in the course of the year are shown at the annual meeting at the year's end. We collect all newspaper articles and pictures. We have the newspapers make up glossy prints of pictures taken of our church people or church events and at the end of the year make a mural-like display of all collected interest items.

The church puts out a weekly newsletter called "The Communicator." We do not do the conventional thing with this newsletter. As often as possible, we include letters or articles written by lay people in the church, particularly those who live away from Haverhill and who have acquired some fame. One excellent series of articles was written by a Haverhill housewife whose husband was going to college in the South. This young lady wrote about her experiences and observations as a Northerner in a Southern community. One of the former members of the church is a well-known poet, Daniel Smythe. Mr. Smythe contributed an article and several poems which were included in successive issues of "The Communicator." A recent article about one of the high school girls who wrote to the Secretary of Agriculture was picked up by the local paper and used with a large picture of the girl, and then was reprinted in *The Boston Globe.* A request has been made of the minister in our Nashville Unitarian Church to write to our Haverhill people, telling them about the progress which has been made in that city in its dealings with the integration problem.

Finally, as part of a spontaneous, unplanned program, the minister has been able to solve in part the problem of acquaintance with the laymen of the church. Ordinarily it is difficult to find men at home during the day, so the minister of the Haverhill church invites many of them to eat lunch with him at the church. In addition to his churchmen, the minister invites to his study for lunch citizens whose work is of interest to the church.

With a capital funds drive under way, it is hoped that the Haverhill church will be able next year to install in the sanctuary first-rate Hi-Fi equipment so that upon occasion some of the great music and choral groups can be heard in concerts by our people. In anticipation of this, the minister has been in correspondence with the Cleveland Unitarian Church at Shaker Heights to urge the church to record the music directed by the world-famous choral leader, Robert Shaw.

In addition, with new funds available, consideration is being given to the installation of a telephone service with a half-minute message for the community. A telephone number will be published in the paper, which, being dialed, will provide the listener with a kind of inspirational or educational thought-for-the-day.

Religious Education

THE BIBLE IN OUR CHURCH SCHOOLS

A FREQUENTLY discussed question among us is that of the place of Bible in the church-school curriculum. Often people feel that our curriculum does not "contain enough Bible." Actually the Beacon Series contains a considerable amount of biblical material, but most of it is planned for the upper elementary and later years. Consider these books, listed here in the order in which they are found in the Bible rather than the order in which they are used: *Abraham: His Heritage and Ours, The Drama of Ancient Israel, Joseph, Moses, Men of Prophetic Fire, The Old Story of Salvation,* and *Jesus: the Carpenter's Son.* In addition there are nine biblical stories in *From Long Ago and Many Lands,* and some others in *Beginnings.*

One of our problems is the misunderstanding arising from the fact that except for *Joseph* these materials are all planned for use after the primary years. Two factors in child development are largely responsible for this postponement of biblical material.

The first is the fact that until children are conversant with the details of *their own environment,* they do not have the background for understanding environments that are removed in space and time! The second fact is the child's development of a sense of time. In the curriculum of elementary schools you will find that learning days, months, seasons, and telling time are all early elementary learnings. Until these are mastered one cannot face successfully historical time and its subdivisions. Research has shown that these are concepts that do not fully develop till the end of the elementary school years. A real appreciation of biblical materials is dependent on these developments in the child's thinking capacity.

Yet in many church schools parents and grandparents are still demanding "Bible stories." Several of our churches have faced this problem in different ways, and perhaps their solutions will be of interest to other churches.

One simple approach is to explain to the parents exactly what you *are* teaching in the early grades. A good introduction to this kind of an explanation might be this one which was written by Mrs. Trina Metcalf for the South Dartmouth, Massachusetts parents:

> . . . The church school has a responsibility, one which extends and complements that of the home. It is to provide opportunities for religious experiences, and to develop knowledge and values in our children. Two responsibilities, really: one conceptual and one experiential.
>
> More important than our individual beliefs are the attitudes, the values, the interests, and the past experiences which comprise the frame of reference of the church to which we belong. We have chosen to be members of a liberal church. It is a church which is at home in an age of science, and as such it assumes an objective and open-ended education in religious thinking and living. It is important that our religious education be open at *both* ends. We must try to teach, as well as we are able, both where we have been and where we are going.

The present writer was amused, but also impressed, with a second possible approach to the problem which has been used by the Rev. William Gold in Schenectady. We quote from his church bulletin, *Focus:*

> The Religious Education Committee has decided to take drastic steps to meet the repeated request for exposure of our young souls to more Bible study. The result is that the parson will give a series of six lectures on the Bible on Monday evenings, beginning October 17. A registration fee of $3 will be charged for each family unit, and a textbook will be furnished each family. The R. E. Committee reasons that the only reasonable way to expose children to the Bible, so that they learn what they should know at the time it will be most helpful, is to have the parents do the teaching.

A third possible approach is that which is used in the Dallas, Texas, church. Here they have worked out ways of introducing the Bible to the children *at the level of their understanding.*

In the pre-school classes they tell the Christmas story, with emphasis being put on the wonder and pleasure which people feel at the birth of a new baby. They do not go into detail about the "heavenly choir," but they do mention the shepherds and wisemen bringing gifts. They also tell the story of Noah, always beginning it "Once upon a time . . . ," which for the five-year-olds with whom it is used always marks a story that is "not true."

In the first-grade class the teacher brings the Bible into the classroom, just as she does many other supplementary books, and she uses it as she does the others. If the story contains the Golden Rule, she can show them where it is found in this book. She also points out to them that this is a book which they will learn more about later.

In the second grade, where they use *From Long Ago and Many Lands,* which contains nine Bible stories, they again are shown the stories in the Bible after they have heard them told. At this time they also teach a few simple facts about the Bible, such as the fact that it was written by many people, that it was written in a language other than English, and that the minister often reads it to the parents on Sunday morning in the adult worship service.

In the third grade in connection with the teaching of *How Miracles Abound* a number of the biblical references to nature are used, either during the class session, or in the worship services.

The fourth grade uses *One God — The Ways We Worship Him* as one of its texts for the year. So during this year the children are led to realize that the Bible, or rather that certain parts of it, are part of the source of authority for the three religious groups they are studying: the Catholics, the Jews, and the Protestants.

— DOROTHY T. SPOERL

Book Reviews

HANDBOOK OF CHURCH FINANCE

David R. Holt, II
The Macmillan Company, New York, N. Y.
Price $5.00

Unless one is of strict orthodox persuasion, he will find the first two chapters of this book completely indigestible. The author has felt it necessary to give a theological argument for raising church funds. The logic runs as follows: 1. All property on earth belongs to God; 2. The church is God's representative upon earth; 3. Therefore, the church has a right to a tithe of your property because of your gratitude.

When your reviewer had considered the sinister implications of such an argument and had about decided that the author was way off base, it was a pleasure to have Dr. Holt admit that, unfortunately, most people had accepted the pagan, legalistic idea of the right of individual ownership.

This sticky theological justification for "shearing the sheep" is followed by three chapters devoted to the every-member canvass and the church budget. While some of the material is good, there is nothing new or startling and most of it has been said better by others. The chief virtue of this section is that the author has painstakingly made charts, forms, form letters, and a detailed day-by-day timetable for conducting a canvass. On this score it might provide a handy reference. There is presented one new idea — that of the pre-budget canvass. The idea is that people are asked to give on the basis of their commitment to the church and after all the pledges are in, *then* a budget is drawn up. Doubtless this would find little enthusiasm among the "hard-headed" business people on the church board. It might also provide an interesting new dimension to giving and a new opportunity for education.

Thus the first half of the book. At this point the author moves to an area where he is more at home. He drops his theological stance and talks of practical matters growing out of his experience as a banker and teacher of economics. It is like a completely new book and one feels a bit wistful that so many pages had to be wasted before the author reached his real thesis. This section is crammed with matters of the church and banks, borrowing, wills, trusts, investments, long-range financial planning. All of the material is excellent. He proceeds from the very simple matter of the proper way to write a check so that theft or forgery will be impossible to the complicated matter of borrowing mortgage money for the new building. He shows intimate knowledge of the legal involvement of a church in regard to trusts. He explains the tactful method of keeping before people the virtue of remembering the church in the will.

This second section ought to be read by every finance committee in every church, by treasurers, and by ministers. It could save the church many headaches in the financial area and help it to adopt sound fiscal policy.

My suggestion is to buy the book and omit reading of the first five chapters. The rest is well worth the purchase price.

— George J. Spencer

DEPTH PSYCHOLOGY

IRA PROGOFF
The Julian Press, Inc.
New York, N. Y.

Justice cannot be done this provocative book in a brief review or a single reading. Besides revealing the few faltering steps that have been taken in exploration of the psyche and offering a glimpse of the long way ahead, it provides common ground for science and religion, sets forth a kind of rationale for mystic experience, and probes the creative processes.

While acknowledging the contributions of Freud, Jung and Adler to depth psychology, the author feels that they have provided only an introduction. He does not believe that either Freud's will-to-pleasure or Adler's will-to-power wholly explains human nature. Rather, he indicates, such clues may be subsumed under the will-to-survive. Survival, however, is more than a material concern; as it relates to depth psychology it is highly qualitative. "When a person lives in terms of what he deeply feels to be an imperishable reality, his survival drive has found a full and satisfying expression." (p. 147) "Life preserves itself by transforming itself." (p. 148)

The will-to-survive, we see, goes deep. It was, and is, in protoplasm which through evolution finally begat man. It made protoplasm a system instead of only a substance.

This "protoplasmic pattern," conditioned by the urge for survival, shows itself in endless ways. The tree expressing its species unerringly, the nest-building instinct of a bird, are examples. In a human being protoplasm becomes a spontaneous quality known as personality. "Something works in the darkness, casting forth images that become visible and meaningful in the light of experience." (p. 127)

The function of depth psychology is not merely to analyze, nor is its work only concerned with pathology. There is no future in that. Its real work, according to Progoff, is to reveal personality to itself and encourage it toward ever greater creativity, which is an expression of wholeness. This is to be done by way of imagery. In science, as well as art, the capacity to make mental pictures brings about new discovery, invention. Copernicus, the scientist, derives his inspiration from the same source as William Blake, the poet-artist. The true scientist is "a person in growth." (p. 206) At times his experience is identical with what certain great religious personalities would have called mystical experience.

As I slowly read this book, and it has to be read reflectively, it seemed to me that the author was groping to communicate extremely important knowledge across "a void of mystery and dread." While he has not completely succeeded, he has succeeded enough to make his readers feel that in terms of self-understanding and development, humanity is on the verge of a break-through that may well change the human venture for the better — provided all hell does not break out first. — Harmon Gehr

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

JUBILEE CONFERENCE

When the International Union of Liberal Christian Women announced plans for its Jubilee Conference at Cambridge, England from July 9-13, Mr. Bowman and I were making plans to spend the summer abroad. I was pleased that I might have the opportunity to attend a meeting of the I.U.L.C.W., having enjoyed the one held in Chicago in 1958 during the I.A.R.F. Congress; and I looked forward to meeting again some of the women who had come to the States at that time. In addition to these personal desires, my being present would mean that the A.U.W. would be represented which otherwise might not be feasible. Mr. Bowman was quite willing to go with me to Cambridge where he would "be on his own" while I would stay at Westcott House, the conference headquarters.

The conference was all that I had anticipated and more! Of necessity, I have limited this report to summaries of the major aspects of the program. I wish that space permitted my telling something about the women who were present, their spontaneity and obvious pleasure at being in Cambridge. Each woman, in her own way, contributed something to the program and it was this good will and unity of purpose which made of the conference something very special.

Some fifty women from seven countries were present — Australia, all sections of the British Isles, Denmark, Germany, Holland, Switzerland and the United States. Not only did the women come from different countries and speak several different languages but they represented a diversity of occupations, interests and church backgrounds.

Much of the success of the conference was due to Miss Garry, Executive Secretary of the I.U.L.C.W., who had done most of the preliminary work including the large volume of correspondence which goes with such a gathering. She was ably assisted by Miss K. Chapman of Cambridge who served as registrar and had charge of all arrangements. Dr. Boer of Holland, the President, not only presided at the meetings and acted as interpreter for those less gifted in linguistics than she but, drawing upon her scholarly background and wide experience, she also gave direction and meaning to the discussions.

The theme for the conference, "Liberal Christianity, Past, Present and Future" was a provocative one for women whose interpretation of the word *liberal* ranged from those who thought it meant being a member of a non-state church, those who believed that it denoted being a member of a liberal branch of an orthodox faith and, finally, to those who thought it applied to Unitarians and Universalists.

"Our Liberal Heritage" was the subject of the first lecture. After defining liberal Christianity in his own terms, Dr. Goring traced its development in terms of historical experience and relationships. Listing what he believed to be the characteristic tendencies of liberal Christians down through the years, the speaker concluded by stating his own belief that while there is much to be proud of in our liberal heritage, there is much that is a hindrance to growth and fulfillment. Liberal Christians, he emphasized, must be prepared to re-examine their heritage, not for the purpose of formulating any creed but for retaining only those ideals and beliefs which may be described as living traditions.

The Rev. Joyce Hazelhurst spoke on "Predominating Tendencies In Spiritual and Social Life Today." For religion not to fight the evils of society is a sign of spiritual weakness as is the tendency to lose enthusiasm for those social ideals and institutions which do not bring immediate rewards. Miss Hazelhurst discussed some of the social tendencies of today which she believed good and some which she regretted. She closed with a challenge to liberal Christians to strive to help individuals to believe in themselves and to reawaken in men the spirit of hope based upon respect for freedom of the individual and the belief in the power of love.

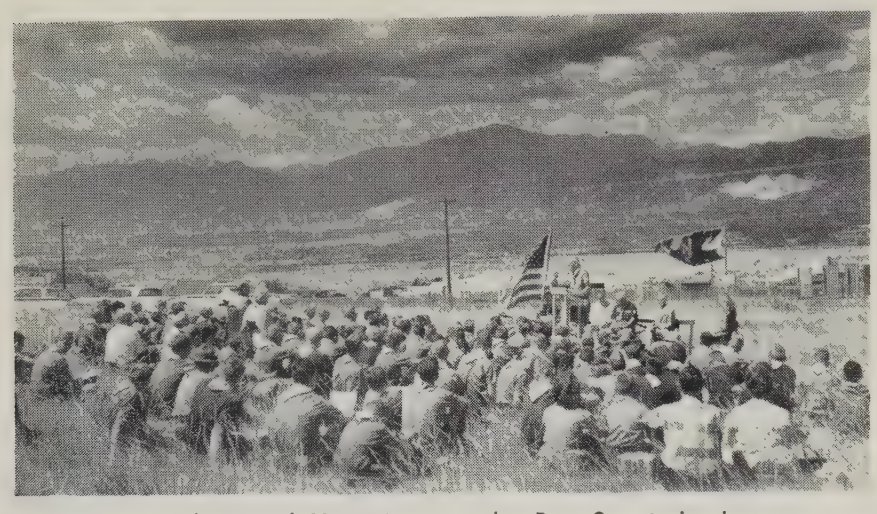
The third speaker, Dr. Henson of Holland, presented a scholarly and comprehensive paper on "Liberal Christianity Now and In the Future." He stressed his belief that liberal Christianity is in the stream of the great world religions but that like all religion it is related to the historical age and environment in which it exists. Dr. Henson urged liberals to take upon themselves the burden of helping man to relate to all historical experience and that liberals must be prepared to subject all religion to scientific examination and critical insight. Only by daring to take the risks which liberal religion involves will the liberal church become a free and open fellowship, moving from the rearguard position in which it finds itself today to the position of leadership it hopes to achieve.

I am drawing to the end and have not yet reported the business session of which I need only say that all matters of business and the hearing of reports went smoothly. Of special interest to the delegates was Miss Garry's excellent report of the UNESCO Conference in Paris which she attended as a representative of the I.U.L.C.W. and the hope that the organization might soon be given consultant status with UNESCO. The Rev. Stewart Carter gave the delegates a preview of the coming I.A.R.F. Congress to be held in Switzerland in 1961.

Brief and inadequate as this report may be, I hope that Universalist women may be inspired by it to take a more active part in the I.U.L.C.W. Local groups may become members by the payment of $2.00 annually while dues for individuals are $1.00. The money may be sent to the A.U.W. office in Boston.

— Anne S. Bowman

News of Churches and Church People



Universalists and Unitarians at the Boy Scout Jamboree

Unitarians and Universalists claimed a share in the spotlight at the recent Fifth National Jamboree of the Boy Scouts of America held at Colorado Springs, Col. On Sunday morning, July 24, 167 Unitarian and Universalist boys and leaders held their own worship service in full view of Pikes Peak. This marked the first Jamboree in the history of Scouting where members of our churches conducted their own service in preference to joining in the mass Protestant service. Services were held for those of other faiths including Roman Catholics, Buddhists, Christian Scientists, Eastern Orthodox, Quakers, and Lutherans. A total of 56,000 boys and men attended religious services of their choice.

The service was arranged by the Rev. Harold Dean, assistant director of Research of the National Council. Boy Scouts of America. Participating in the service were the Rev. John Morris, minister of the Unitarian Church of Colorado Springs, the Rev. Hurley Begun, minister emeritus of the Colorado Springs Church, Kenneth Wells, former member of the Board of A. U. A., and the principal speaker, Commander Thomas J. Keane, of the International Bureau of the Boy Scouts Association, a Unitarian.

Five scouts assisted in the service by holding the United States and United Nations flags and in taking up the offering. Among these boys were Barry Fisher from Golden Valley, Minn. (Universalist Church of Edina); Dave Friedrichs, Universalist Church of Farmington, Mich.; Frank Teltsch, Manhasset, Long Island, N. Y. (North Shore Unitarian Church), and Michael Kerr from the Pittsburgh, Penn., Unitarian Church. The offering of $65 was given to the World Friendship Fund of Boy Scouting.

NEW EDIFICE IN SYRACUSE, NEW YORK

Betts Memorial Church, standing in downtown Syracuse, has closed its doors and a new building has been erected on Nottingham Road, the Drumlins area, on the eastern outskirts of the city.

The new building which is to be known as the First Universalist Church, represents an investment of about $350,000. A rose window will eventually be installed dedicated to the memory of Dr. and Mrs. Frederick W. Betts. The building is designed for practical utility emphasizing an expansive religious educational program. Below the sanctuary is a large multi-purpose room with adjoining kitchen. A wing provides classrooms, the minister's study, a trustees' room, and a living room with a fireplace and kitchenette designed for small meetings or social gatherings. The building will be dedicated in November.

First Services were held Sept. 11. The Rev. Dr. Ellsworth C. Reamon, now in his twenty-ninth year as minister in Syracuse, preached to a church filled to capacity, with many standing in the rear.

Dr. Reamon spoke on "The Tragedy of a Closed Mind." "We have dared to build a new church in a new community," he said, "because we are convinced that we have a needed message and faith to share . . . we believe that we have an important emphasis to make within the Christian fold. And that emphasis involves the prophetic insights of Jesus."

DR. KAPP INSTALLED

Dr. Max A. Kapp was formally installed as Dean of the Theological School of St. Lawrence University on Thursday evening, October 13. The guest speaker was the Rev. Josiah R. Bartlett, dean of the Starr King School for the Ministry in Berkeley, Calif.

Among those participating in the service were Dr. Eugene G. Bewkes, president of St. Lawrence University, and Dr. Ellsworth G. Reamon of Syracuse, president of the board of trustees of the Theological School.

Dr. Kapp has been on the faculty of the Theological School since 1942 when he became Ryder Professor of Homiletics and Philosophy of Religion. He also taught courses in preaching and parish administration. In 1951 he became assistant dean when his predecessor as dean, Dr. Angus H. MacLean, was made head of the school.

A native of Herkimer, N. Y., Dr. Kapp received his A.B. and B.D. degrees from St. Lawrence University and the S.T.M. from Harvard Divinity School. In 1943 St. Lawrence conferred on him an honorary Doctor of Divinity degree. Prior to his coming to the faculty of the Theological School he was minister of the First Universalist Church in Rochester, N. Y. Before that he served pastorates in Fitchburg and Newtonville, Mass., Hampden Falls, N. H., and a student pastorate in Nunda, N. Y.

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We learn to climb by keeping our eyes, not on the valleys that lie behind, but on the mountains that rise before us.

— UNKNOWN

OBITUARIES

MRS. KAZUMI ONISHI

Word comes from Japan of the sudden death of Mrs. Kazumi Onishi (Tei) on July 31, 1960.

Tei Onishi was one of the first group of girls in the new Blackmer Home in Japan in 1903. Brought to this country in 1918 to study piano at the New England Conservatory of Music, she lived until her graduation in 1920 with Mrs. Marietta B. Wilkins, then president of the Women's National Missionary Association.

Mrs. Onishi was the mother of Aiko, whose musical education in Rochester, N. Y., was partially sponsored by the Association of Universalist Women.

During the past year, Mrs. Onishi served as co-leader of Dojin Kindergarten at the Dojin Universalist Center in Tokyo. Mr. Onishi is an advisor to the Dojin Shadan, the official board of The Universalist Church of Japan.

JOSEPH F. COBB

The Rev. Joseph Fernald Cobb died in Tampa, Fla., Sept. 18, 1960, after an illness of four months.

Mr. Cobb was born in Portland, Me., on August 6, 1869. He was graduated from Tufts College, Class of '92 and from the Divinity School, Class of '95.

His first pastorate was at East and North Montpelier, Vt. From 1899 to 1919 he was pastor of the First Universalist Church of Norwich, Conn.

He is survived by a son, J. Harold Cobb of Mt. Carmel, Conn., and a daughter, Miss Avis Cobb of Clearwater, three grandchildren and five great-grandchildren.

Services were held in Clearwater Sept. 21.

"To this end was I born, and for this cause came I into the world, that I should . . ." When you can finish this sentence as it applies to you personally, then you will know the glorious meaning of life!

— *Fellowship in Prayer,* June, 1960.

The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind.

— WM. JAMES

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NEW YORK FELLOWSHIP COMMITTEE

The New York Fellowship Committee has accepted the transfer of the Rev. Lucy W. Markeley from the Midwest Convention, the Rev. George Welch from Ohio, the Rev. Wilbur Parker from Vermont.

Granted Reciprocal Fellowship to the Rev. Alfred Stiernotte from the American Unitarian Association.

— MAURICE COBB, *Secretary*

PENNSYLVANIA FELLOWSHIP COMMITTEE

On Sept. 20, 1960, the Pennsylvania Fellowship Committee accepted Anders Lunde from New York.

— GILBERT PHILLIPS, *Secretary*

The man who has begun to live more seriously within begins to live more simply without.

— PHILLIPS BROOKS

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

CALIFORNIA

Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams — 11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

MICHIGAN

Farmington — 11:00 A.M.
Church School — 10 A.M. - 12 M.
Discussion Group and Music Listening — 10 A.M.
Rev. Walter E. Kellison

MINNESOTA

Minneapolis — 9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson

NEW HAMPSHIRE

Dover — 11 A.M.
Church School — 11 A.M.
531 Central Avenue
Rev. Eric A. Ayer

NEW JERSEY

East Orange — Glen Ridge — 11 A.M.
Ridgewood Avenue and Glen Park Road
Universalist Church of the Redeemer

NEW YORK

Floral Park — 11 A.M.
1 Magnolia Avenue
Rev. Kenneth Jackson Smith

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

New York — 11 A.M.
Central Park West at 76th Street
Rev. Leonard Helie

Rochester — 11:00 A.M.
150 South Clinton Avenue
Church School — 10:40 A.M.
Nursery during Church Service

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Rocky Mount — 11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Providence — 10:30 A.M.
Church School — 10:30 A.M.
First Universalist Church
250 Washington Street
Rev. Jan V. Knost

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

The churches named above are listed in each number of the **Leader**, except July and August, for a modest fee. If you wish your church so listed, write the Universalist Leader, 16 Beacon Street, Boston 8, Mass.

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ROBERT SHAW

Robert Shaw was installed as Minister of Music of the First Unitarian Church of Cleveland Sunday, Sept. 25.

Mr. Shaw is associate conductor of the Cleveland Orchestra and is internationally celebrated for his Robert Shaw Chorale. With the Chorale he has made annual tours of the United States since 1948, and in 1956 toured the Middle East and Europe as part of the United States International Exchange Program. As associate conductor of the Cleveland Orchestra, he prepares and directs the Cleveland Orchestra Chorus, and conducts four pairs of subscription concerts each season. This year's concerts are the seventh, eighth, tenth and eleventh programs.

Mr. Shaw has directed choral music at the Berkshire Music Center and the Juilliard School of Music, among other places, and for the Aquacades of 1942 and 1943; "Carmen Jones" in 1943; "Seven Lively Arts" in 1944; and "My Darlin' Aida" in 1953.

He attracted national attention as director of the Fred Waring Glee Clubs. That position and subsequent choral work have been credited with creating a revival of choral music across the country.

He has been guest conductor of the Boston Symphony Orchestra, the Juilliard Orchestra, the New York City Symphony, and the symphony orchestras of NBC, ABC, and CBS. Besides his present association with George Szell in Cleveland, Mr. Shaw has been closely associated with the late Arturo Toscanini, the late Serge Koussevitzky, Leopold Stokowski, Igor Stravinsky, Dmitri Mitropoulos, and others.

He has recorded well over 100 titles, ranging from Christmas carols, hymns, operatic choruses, folk music and show tunes to the Bach "B Minor Mass," Brahms' "German Requiem" and "St. John Passion."

Last April he wrote a new English translation for and conducted "The Passion of Our Lord According to St. Matthew" by Bach.

PROF. COPE RESIGNS

Prof. Robert Cope, professor of Religious Education at St. Lawrence Theological School in Canton, N. Y., recently announced his resignation from that position which he has held for the past three years.

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Medford, Mass.

Oct. 61

(Section 520, P.L.&R.)

HELP STRENGTHEN RELIGIOUS LIBERALISM IN THE SOUTH

Here's a good prospect for a small industry looking for a home, and a chance to strengthen a rural Universalist church — Outlaw's Bridge community in eastern North Carolina. Outlaw's Bridge is a tobacco-raising rural neighborhood located on State Highway 111, about 20 miles southeast of Goldsboro. A Universalist church has served this community since 1905.

The community school was closed when it was consolidated into a larger district several years ago. Recently the abandoned building was offered for sale at an auction. Citizens of the community decided to purchase the brick building, then hunt for an industry to occupy it, and employ some of the people in the neighborhood.

The building is situated on a five-acre tract bordering a crossroads of two paved highways, one North Carolina Highway 111. The building is fifteen miles from the railroad. The brick building contains almost 8,000 square feet of floor space and has electricity and running water. There are six classrooms, a large auditorium, and two rest rooms.

There is a heavy population concentration within ten miles of the Outlaw's Bridge crossroads. The state industrial education center at Goldsboro, 20 miles away, will train up to 200 workers for any single new industry locating in this area.

An industry in this building, particularly if it be owned and managed by religious liberals, would strengthen the Outlaw's Bridge church, and consequently would promote the whole liberal religious movement in eastern Carolina.

Anyone interested in further information should write the trustees: Mr. Lewis Outlaw of Albertson, N. C. is the chairman.

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MASSACHUSETTS FELLOWSHIP COMMITTEE

On Sept. 21, 1960, the Committee renewed for three years the lay licenses of Martha Blackmer and Cyril Brubaker; renewed the license for one year with the right to administer the ordinances of Peter Knost; letter of transfer for Glenn McKee to Maine; accepted in transfer George J. Spencer from Ohio, Myles Blanchard from New York, J. Robert Bath from Connecticut; recommended with strong endorsement that Robert Gussner be granted reciprocal fellowship.

On October 19, 1960, the Committee granted a letter of transfer to Henry Blair Whitney to the Maine Committee; renewed the letter of license to Charles Gaines with the right to administer the Christian ordinances; withdrew the recommendation for reciprocal fellowship for Robert Gussner; granted a letter of transfer to the Central Committee on Robert L'H. Miller.

— Albert F. Ziegler, *Secretary*